ISRAEL AND ENGLAND Paralelled,

In a *SERMON* Preached before the Honourable Society of *Grayes-Inn*, upon *Sunday* in the afternoon, *April* 16. 1648.

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ISRAEL

AND

ENGLAND

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To all thoſe that are Friends to *Peace*, and to King *CHARLES*.

SIRS,

THough Rebels ſeem to have ſo much Law and Logick, that none but *Argumentum Bacillinum*, Club-Law, will ever Nonplus them, yet as the Pulpit and Preſs have both helped to heighten this Rebellion, ſo it is fit they ſhould both endeavour the dethroning of it. I know that Apologies are as much in uſe as Printing, but let no ſuch Complements henceforth come to the Preſs, ſeeing ſuch lean unpoliſhed Notions as theſe have been perſwaded thi-

ther. And indeed, ſhould Truth and Loyalty have no better Advocates than my ſelf, Hereſie and Rebellion might well hope to be perpetual. But I know there are many thouſands ready to make up my defect; and truly that tongue deſerveth to be cut out, that hand to be cut off, that will not now be lifted up in His Majeſties behalf, whoſe Captivity every Loyal Subject ſhould account his own, remembring him that is in bonds, as bound with him, no friend of his having any hope of Liberty, till He can lead him to it; and Heavens haſten that happy Day: This is the bounden daily Prayer of

Your Friend and ſervant,

P. K.

AMOS

Amos III. ii.

You only have I known of all the Families of the Earth; therefore I will Puniſh you for all your Iniquities.

THE firſt Verſe plainly ſheweth us who are meant here in the ſecond, even the Children of *Iſrael*, and the whole Family that came out of *Ægypt*. Neither are theſe laſt words to be counted a Tautologie; for after the Revolting of the ten Tribes from the Houſe of *David*, *Iſrael* was one Kingdom, *Judah* was another; wee'l go no farther back to clear it, than the Title of this Prophecy, which runneth thus; The words of *Amos*, which he ſaw concerning *Iſrael*, (that is *Iſrael* and *Judah*) in the days of *Uzziah*, King of *Judah*, and in the dayes of *Jeroboam*, the Son of *Joaſh* King of *Iſrael*. Now though but ten Tribes were Revolted from *David*, yet all twelve Tribes were Revolted from God, the Children of *Iſrael*, and the whole Family that came out of Egypt.

Καὶ σὺ τέκνον, as *Cæſar* once ſaid to *Brutus*; will Gods Children of *Iſrael* and *Judah* be ſuch Rebels? *Ingratum ſi dixeris*, &c. So an Heathen could conclude, that Ingratitude was the Abſtract and Abridgment of all ſin, as if it had been κατ' ἐξοχὴν, the great offence. And even unreaſonable Creatures will not be guilty of unthankfulneſs, the Ox knoweth his owner, he will not gore him, and you remember the gratitude of that *Roman* Lyon in the ſtory: Nay to go one ſtep lower, *Non ingratus ager*, that which hath not ſo much as ſenſe is not unthankful; the Earth doth not entomb, or alway keep the ſeed cloſe priſoner, but moſt thankfully returneth it to the Sower with encreaſe. Yet the land of *Iſrael* proved a barren

Common, whereon nothing but weeds, nothing but unthankfulneſs would grow; whereas the Inhabitants ſhould not ſo much as have rendred evil for evil, they continually rewarded God evil for good; he did not faſter multiply his benefits upon them, than they did their tranſgreſſions and rebellions againſt him. And ſhall I not viſit for theſe things, ſaith the Lord, ſhall not my Soul be avenged on ſuch a Nation as this? Yes, ſeeing fair means will work no good on them, I will try what foul will do; forasmuch as they have forſaken me, and not walked in my judgments, having broken my Statutes, and not kept my Commandements; I will therefore viſit their offences with the Rod, and their ſins with Scourges: *You only have I known of all the Families of the Earth, therefore I will puniſh you for all your Iniquities.* In which words any one will ſay there are two general parts, *Commemoratio beneficii*, the rehearſing of a former benefit, *You only have I known of all the Families of the Earth*; and *Comminatio ſupplicii*, the threatning of a future judgment, *Therefore I will puniſh you for all your iniquities.* And of theſe with all the brevity and plainneſs that I can; but before I come to handle the parts in their order, it will not be amiſs to premiſe ſome brief explication of the words. Firſt then, *You only have I known*, I thought that God had been Omniſcient till now, but the Text ſeemeth to deny it; in *Jury* is God known, and God knoweth none but *Jury*, *You only have I known of all the Families of the Earth:* But we muſt obſerve that this word [Know] hath divers acceptions in holy Scripture, I ſhall inſtance but in three. Firſt, to know, is to behold, to over-look, or to diſcern. Thus God knoweth the whole World, and all that therein is; he knoweth all the Fowls upon the Mountains, and the Wild Beaſts of the Field are in his ſight; there is not a word in our Tongue, nor a thought in our Heart, but he knoweth it altogether, and before we knew it, before we either ſpake or thought it. Secondly, to know, is to give approbation, and to allow of. Thus the Lord knoweth the way of the righteous, that is, he approveth of it, *Pſal.* 1. ult. As for the ungodly (ſuch as are the Reformers of our Age) it is not ſo with them, our Saviours word to theſe will be *in idem*, I never knew you, that is, I never liked your doings, *Luke*

13. 27. Thirdly, and laſtly, To Know, is to bleſs, to pity, to ſhew mercy to. And the Phraſe ſeemeth to be borrowed from a cuſtom among Men, who ſeldom ſhew any kindneſs, but to perſons that they know, *Ignoti nulla cupido*, a Stranger can ſcarce get any thing, but ill words; *Davids* Servants were Strangers to *Nabal*, and therefore the Churle would give them nothing, *Shall I take my Bread* (ſaith he) *and my Water, and my Fleſh, and give it unto Men whom I know not whence they be?* 1. Sam. 25. 11. No, few or none will relieve any but only ſuch as are well known to them. And to this cuſtom God ſeemeth to allude here in our Text, *You only have I known*, that is, I have bleſſed you only, on you have I multiplyed my favours, and loving kindneſſes; on you only, or at leaſt chiefly of all the Families of the Earth. And in this ſence is the word known uſed, *Pſal.* 31. 7. *I will be glad and rejoyce in thy Mercy, for thou haſt conſidered my trouble*, & cognoviſti, *and haſt known my Soul in adverſities.* Thou haſt known, that is, thou haſt pitied, thou haſt had compaſſion on my ſoul. *Cognoſcere eſt miſerere*, ſo *Agellius* expoundeth the place. And *Solomon* hath a paſſage that may be referred to this purpoſe, *Prov.* 12. 10. A righteous man regardeth the life of his Beaſt. *Novit juſtus*, ſo, it is in the *Latin* verſion, a righteous man knoweth, but δίκαιος δίκαιος, ſo it is in the Septuagint, a righteous man is merciful to the lives of his Beaſts. If now we put the *Latin* and *Greek* together, we ſhall find that to know, is to ſhew mercy to: in which ſenſe the word is likewiſe uſed here in our Text, *You only have I known of all the Families of the Earth.*

But if the Commemoration muſt be ſo conſtrued, why followeth there a Commination? Becauſe God had been ſo good to *Iſrael*, is it therefore that he threatneth them? This ſeemeth ſomewhat ſtrange. But if we take middle and both ends, this will ſoon be reconciled; *You only have I known of all the Families of the Earth*; we muſt halt here a while, *Deſunt nonnulla*, there ſeemeth to be ſomewhat wanting, but it cometh in at the end of the verſe, we may paraphraſe therefore upon the Text after this manner; the words are in effect, as if Almighty God ſhould have ſaid, I have nouriſhed and brought up Children, and (like our pretended Parliament) they have rebelled

belled againſt me, deſtruction and unhappineſs is in their way, and the way of peace have they not known: I have known them, but they have not known me: *The Ox knoweth his owner, and the Aſs his Maſters Crib; but Iſrael doth not know, my People doth not conſider.* I threaten them not for the good I have done to them, but for the notorious evil they have done to me; *You only have I known of all the Families of the Earth, therefore I will puniſh you for all your iniquities. Idcirco,* therefore. Sin is the *cauſa impulſiva,* that which moveth, and, as it were, compelleth Almighty God to puniſh. The Prophet *Jeremy* putteth the Queſtion, *Lam.* 3. 39. *Wherefore doth a living Man complain?* and he giveth an anſwer to it before the verſe be out, *A man for the puniſhment of his Sins,* that is, a man is puniſhed for his ſins; and therefore our old Tranſlation readeth it thus, *Let him murmur at his own ſins:* this, this is the only cauſe of all his ſufferings, *idcirco,* therefore. Therefore I. *Shall there be evil in the City, and the Lord hath not done it?* Amos 3. 6. *Siracides* telleth us indeed of Spirits that are created for Vengeance, and theſe evil Spirits many times lay on ſore ſtrokes, but they have Gods Commiſſion, at leaſt permiſſion for what they do, they do this to paciſie the wrath of him that made them, *Eccleſ.* 39. 28. As all puniſhment is for Sin, ſo it is from God. But how can this conſiſt with his goodneſs? Yes, the very next Particle will ſhew us, for he ſpeaketh not in the preſent but the future tenſe; he giveth *Iſrael* warning of his intention, before he proceedeth to execution, that, if they had any grace, they might repent, and ſo prevent the judgment threatned; and he threatneth them but after a mild and gentle manner; he threatned not to ruine and conſume them, but only to viſit and correct them; *You only have I known of all the Families of the Earth, therefore I will puniſh you for all your iniquities.* And ſo much for the coherence and explication of the words. It is now high time to come nearer to the parts. I begin therefore with the firſt; which is *Commemoratio beneficii,* the rehearſing of a former benefit; *You only have I known of all the Families of the Earth.* There are many other Scriptures very like this Text, I will give you but one or two, the firſt ſhall be

Deut.

Deut. 4. 8. *What Nation is there ſo great,* ſaith Moſes, *who hath God ſo nigh unto them, as the Lord our God is in all things that we call upon him for?* The ſecond ſhall be, *Pſal.* 147. ult. *He hath not dealt ſo with any Nation.* And that we may know how well God dealt with the People of *Iſrael,* we may obſerve, that he beſtowed upon them two ſorts of Bleſſings, Privative and Poſitive ones. I begin with the firſt, Gods private Bleſſings. The Children of *Iſrael* were for a long time bound Apprentices in *Ægypt*, where they were grievouſly oppreſſed by *Pharaoh* and his Task-maſters, who compelled them not only to make Brick, but, it ſhould ſeem by the ſtory, they would have had them make ſtraw too. From which intolerable Servitude God ſet them free at laſt, he eaſed their ſhoulders from the burden, and their hands were delivered from making of Pots: He brought forth his People with joy, and his choſen with gladneſs, and gave them the Lands of the Heathen, and they took the labours of the People in Poſſeſſion. As for *Pharaoh* and his Hoſt they were overwhelmed in the *Red-Sea*, they ſunk down to the bottom as a ſtone. After this, God made good his word to *Joſhua*, not ſuffering a Man to ſtand before him all the days of his life. And what ſhall I more ſay? For the time would fail me to tell of *Gideon*, and of *Barak*, and of *Sampſon*, and of *Jepthah*, and of *David*, what marvellous deliverances God wrought for his People, diſcomfiting their Enemies both by thoſe Worthies, and by other Champions; the *Sun*, *Pſal.* 19. is compared to a ſtrong Champion, and rather than *Iſrael* ſhall be worſted, inſenſible Champions ſhall fight for them, the Sun ſhall ſtand ſtill in the midſt of Heaven, the Stars in their courſes ſhall fight againſt *Siſera*; ſo mightily did God deliver his people, even the ſons of *Jacob* and *Joſeph*: *You only have I known of all the Families of the Earth.* And as God beſtowed many Private Bleſſings upon *Iſrael*, ſo many Poſitive Bleſſings too: And theſe were of two ſorts, Temporal and Spiritual. I begin with the firſt, Gods Temporal Bleſſings, which are recorded, *Iſa.* 5. 1, 2. *My beloved hath a vineyard in a very fruitfull hill; and he fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt Vine, and built a Tower in the midſt of it, and alſo made a Wine-preſs therein.* It will be no digreſſion

to touch briefly upon each of theſe particulars; the ſituation of the Vineyard meeteth us firſt, which was in *clivo uberrimo, in a very fruitful hill.* The hill of *Sion* was a fair place, and the joy of the whole Earth. *Iſrael* had a goodly heritage, *Canaan* flowed with Milk and Honey. And the fruitfulneſs of it is deſcribed at large, *Deut.* 8. 7, 8, 9. Next to the fruitful ſituation, Gods fencing of the Vineyard followeth. *He made a wall above it,* ſaith the Margin; and *Mat.* 21. it is ſaid, *he hedged it round about.* And you know that an hedg ſecureth for two uſes; for diſtinction, and for conſervation. *Iſrael* was hedged about both wayes; for diſtinction they had the Law, by this they were diſcerned from other Nations. *What Nation is there ſo great,* ſaith *Moſes, that hath Statutes and Judgments ſo righteous, as all this Law which I ſet before you this day? Deut.* 4. 8. Other Nations dwelt, as it were, in a Champion Country, without any hedge, without a Law, but *Iſrael* was incloſed, and hereby diſtinguiſhed from all other People, *God dealt not ſo well with any other Nation, neither had the Heathen Knowledge of his Laws.* And as *Iſrael* had an hedge for diſtinction, ſo they had another hedge for conſervation; which was the providence of God, and the Protection of his Angels; *The hills,* ſaith the *Pſalmiſt, ſtand about* Jeruſalem, *even ſo ſtandeth the Lord round about his People from this time forth for ever more.*

In the next place, God gathered the ſtones out of his Vineyard, whereby we are to underſtand the wicked Nations, according to that of the *Pſalmiſt,* Pſ. 80. 8. *Thou haſt brought a Vine out of* Ægypt; *expuleras gentes,* thou haſt caſt out the heathen; God gave away their land for an heritage, even for an heritage unto *Iſrael* his People; that is the next thing preſented to us, he planted it with the choiſeſt Vine, the Vineyard of the Lord of Hoſts, was the Houſe of *Iſrael,* and the Men of *Judah* were his pleaſant Plant. The next obſervable is, Gods building of a Tower in his Vineyard, and *Turris, authoritas eſt Sacerdotalis,* ſaith *Aretius,* the Tower in Gods Vinyard, is the Office and Authority of Gods Miniſters; for as Watch-men from a Tower over-looking all the Coaſt, give notice when any corporal enemies are approaching; ſo Gods Miniſters who are ἐπισκοποι, the Watchmen of his Church, theſe give her warning of her ghoſtly

ghoſtly enemies; ſo that neither the Boor of the Wood can waſte her, nor yet the Wild Beaſt of the Field devour her. In the laſt place, God made a Wine-preſs in his Vineyard, and by this ſome underſtand the diſcipline of the judicial law, whereby the juice of good living was to be, as it were, preſſed out of the People. But to explain all this in three words, by the Fence, by the Tower, by the Wine preſs, by all this care and coſt beſtowed upon the Vineyard, there is ſignified Gods abundant love toward his people *Iſrael*, ſo that he could not poſſibly do any elſe for them, having done more for them already, than for all the World beſides; *You only have I known of all the Families of the Earth:* And as God beſtowed upon *Iſrael* many Temporal, ſo many Spiritual Bleſſings, which are mentioned by the Apoſtle, *Rom.* 9. 4, 5. where ſpeaking of the *Iſraelites*, he telleth us, that to them pertained the Adoption, and the Glory, and the Covenant, and the giving of the Law, and the ſervice of God, and the Promiſes; theirs were the Fathers, and of them as concerning the fleſh, Chriſt came. It will not be amiſs likewiſe to examine briefly theſe particulars; and firſt, to the *Iſraelites* pertained the Adoption, they were culled out of all Nations to be Gods peculiar people: the quotations to this purpoſe, are almoſt innumerable, I ſhall cite but only one, which is *Iſa.* 43. 1. *Thus ſaith the Lord that created thee, O Jacob, and he that formed thee, O Iſrael, fear not, for I have redeemed thee, I have called thee by thy Name, thou art mine.* Called thee by thy Name? nay, I have thee by mine one Name, ſo it is 2 *Chron.* 7. 14. *My people, which are called by my name.* And *Dan.* 9. 19. *Thy City*, ſaith the Prophet, *and thy People are called by thy name.* Whence we may obſerve, that there was a two-fold relation between God and *Iſrael*, of Father and Children, and of Husband and Wife: Firſt, They were related as Father and Children, Children bear their Fathers name: God therefore calling *Iſrael* by his own name, this ſheweth that he was their Father, they his Children: And the Prophet in their name, teſtifieth as much, *Iſa.* 63. 16. *Doubtleſs thou, O Lord, art our Father, though* Abraham *be ignorant of us, and* Iſrael *acknowledge us not.* Secondly, God was related to *Iſrael*, as an Husband to his Wife; the wife beareth her husbands name, it hath been thus ever ſince

Iſaiahs time I am ſure, for God threatned by him to ſend a Sword upon *Judah* and *Jeruſalem*, which ſhould make ſo great a ſlaughter and dearth of men, that 7 Women ſhould take hold of, or ſhould come a wooing to one Man, ſaying, *We will find our ſelves meat and cloaths, we will eat our own Bread, and wear our own Apparell, only let us be called by thy Name*, Iſa. 4. 1. Called by thy name? what do the Women mean by this? why, the very next words will ſhew us, which are, *to take away our reproach*: ὀνειδία, that is, Barrenneſs was a reproach among the Jews; let us be therefore called by thy name, to take away our reproach; that is, let us be married to thee, be thou our Husband: God then calling the People of *Iſrael* by his own name, this ſheweth that he was, as it were, their husband, they his Wife: and God maketh them a promiſe of marriage in one place, where the Banes, as it were, are asked twice betwixt them in one verſe, *Hoſ.* 2. 19. *I will betroath thee unto me for ever, yea I will betroath thee unto me in righteouſneſs and in judgment, &c.* And in another place, the match ſeemeth to be conſummated, for God ſpeaketh in the preſent tenſe, *I am married unto you*, ſaith the Lord, *Jer.* 3. 14. God was to the *Iſraelites* both a father and an husband; as a father he nurtured them, as an husband he nouriſhed them; never did any one hate his own fleſh: God therefore muſt needs be loving unto *Iſrael*, they being, as it were, bone of his bone, fleſh of his fleſh; they were his Spouſe, they were his Sons, to them pertained the Adoption; and the Glory, ſaith the Apoſtle, that is next; which Glory, ſome would have to be a conſequent of their Adoption; and indeed to be Gods own People was no ſmall dignity: But this glory may be taken rather for the glorious preſence of God amongſt them, which he manifeſted moſt eſpecially from off the Mercy-ſeat, that was upon the ark; and therefore when the *Iſraelites* had loſt the ark, *Phinheas* his wife concluded, that they had loſt the glory too; *the glory*, ſaith ſhe, *is departed from* Iſrael, *for the ark of God is taken*, 1 Sam. 4. *ult.* And as the Adoption and the Glory pertained to *Iſrael*, ſo the Covenants too; for the Covenant that God made with *Abraham* runneth thus, *Gen.* 17. 7. *I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee in their generations, for an everlaſting*

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ing Covenant, to be a God unto thee, and to thy ſeed after thee.

The next priviledge that *Iſrael* had, was the giving of the Law; that is, the Moral Law was given to them, and Almighty God himſelf was their Law-giver: The Promiſes were theirs too; the promiſe of long life here, and of eternal life hereafter; of the life that now is, and of that which is to come; to *Abraham* and his ſeed were theſe promiſes made, *Gall.* 3. 16.

And as the promiſes were theirs, ſo theirs alſo were the Fathers, that is, the Promiſes were made as well to their Fathers as to them, according to that of Saint *Peter*, *Acts* 3 25. Ye are the Children of the Prophets, and of the Covenant which God made with our Fathers, ſaying unto *Abraham*, And *in thy ſeed ſhall all the kindred of the Earth be bleſſed.* In thy ſeed, that is, in Chriſt, who was the *Iſraelites* own Country-Man, which is their laſt prerogative recorded by the Apoſtle, of whom as concerning the fleſh Chriſt came.

Thus you have ſeen how God loaded the *Iſraelites* with Bleſſings, with privative and poſitive, with temporal and ſpiritual; *You only have I known of all the Families of the Earth.* And now *Iſrael*, as *Moſes* once ſaid, *Deut.* 10. 12. *What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his wayes, and to love him, and to ſerve the Lord thy God with all thy heart and with all thy Soul?* But alas the God of *Iſrael*, is here forced to complain, that notwithſtanding all the coſt he had beſtowed upon his Vineyard; when he expected Grapes from it, it brought forth wild grapes; notwithſtanding thoſe many benefits he had beſtowed upon his People, they continually rewarded him evil for good; they thought not of his hand, nor of the day when he delivered them from the hand of the enemy, how he wrought his Miracles in *Ægypt*, and his wonders in the field of *Zoan*; neither deſtroyed they the Heathen, but learned their works; for they ſhed innocent blood, even the blood of their Sons, and of their Daughters, whom they offered unto the Idols of *Canaan*, and the land was defiled with blood.

In general terms, their ſins are ſet down, *Deut.* 9. 6, 7. but they are more particularly deſcribed in the third and fifth

Chap.

Chapter of *Iſaiah*; in the third Chapter you may ſee their Womens ſins, the Prophet bringeth you, as it were, into the Exchange, he ſheweth you the pride and vanity of their Womens dreſſings, he giveth you ſuch an inventory of their toyes, as is able to make a very *Cato* change his Countenance: In the fifth Chapter the Prophet ſheweth you their Mens ſins; after the Catalogue of God's benefits, he giveth you another Catalogue of their ſins; at the ſeventh verſe he ſheweth you their oppreſſion and injuſtice; *I looked for judgment, but behold oppreſſion; for righteouſneſs, but behold a cry.* At the eighth verſe, *Their encroaching Covetouſneſs, in joyning houſe to houſe, and field to field, untill there was no place, that they might be placed alone in the midſt of the Earth.* At the eleventh and twelfth verſes, *Their Drunkenneſs and Riot, in riſing up early to follow ſtrong drink, and continuing untill night, till Wine inflamed them, having the Harp and the Viol, the Tabret and Pipe, and Wine in their Feaſts.* At the eighteenth verſe, *Their Contempt and ſlighting of God's Word; in defiance with this drawing iniquity with cords of vanity, and ſin, as it were with a Cart-rope; ſaying, let him do his worſt, let him make ſpeed and haſten his work that we may ſee it, and let the counſell of the Holy One of* Iſrael *draw nigh and come that wee may know it.* At the twentieth verſe, *Their Hypocriſie, in calling evill good and good evill; in putting darkneſs for light, and light for darkneſs; in putting bitter for ſweet, and ſweet for bitter.* At the one and twentieth verſe, *Their ſelf conceit, being wiſe in their own eyes, and prudent in their own ſight.* At the two and twentieth verſe, *Their Pot-valour, in that they were mighty to drink Wine, and men of ſtrength to mingle ſtrong drink.* At the three and twentieth verſe, *their bribery and corruption, in juſtifying the Wicked for reward, and in taking away the righteouſneſs of the righteous from him. And ſhall I not viſit for theſe things, ſaith the Lord; ſhall not my Soul be avenged on ſuch a Nation as this?* Yes, the wrath of God was kindled againſt his People, inſomuch that he abhorred his own Inheritance; for three tranſgreſſions of *Judah* and for four, he reſolveth he will not turn away the puniſhment thereof. And ſo I am falln upon the ſecond part

of

of the Text, which is *Comminatio ſupplicii*; the threatning of a future judgment; *Therefore I will puniſh you for all your iniquities.* You have heard that God beſtowed upon *Iſrael* two ſorts of Bleſſings; both which he threatned to withdraw for their unthankfulneſs.

Firſt, his private Bleſſings; they muſt expect no more deliverances from him. He brought them forth out of the Iron Furnace, even out of *Ægypt*; but they had ſo provoked him, that he threatned to bind them Apprentices there the ſecond time. Apprentices? nay worſe, he threatned to make Slaves of them, ſo we read, *Deut.* 28. *ult.* The Lord, ſaith *Moſes*, ſhall bring thee into *Ægypt* again with Ships, by the way whereof I ſpake unto thee; thou ſhalt ſee it no more again; and there ſhall ye be ſold (offer your ſelves at leaſt) unto your Enemies for Bond-men and Bond-women, and no man ſhall buy you. God threatneth to ſell his People for nought, and to take no Money for them. And whereas the *Iſraelites* were wont to have the better of their Enemies, they had ſo angred the Lord of Hoſts, that he threatned to give their Enemies the victory: ſo we read, *Deut.* 28. 25. *The Lord ſhall cauſe thee to be ſmitten before thine Enemies, thou ſhalt go out one way againſt them, and ſhalt flee ſeven ways before them, and ſhall be removed into all the Kingdomes of the Earth.*

And I am ſure they have been thus diſperſed for many hundred years; they are ſtrangers in all Countries; they have loſt both their place and Nation.

Secondly, God threatneth to withdraw his poſitive bleſſings from them: We have a plain text for this, *Iſa.* 5. 5, 6. *I will tell thee,* ſaith God, *what I will do to my Vineyard; I will take away the hedge thereof, and it ſhall be eaten up; and I will break down the wall thereof, and it ſhall be trodden down; and I will lay it waſte, it ſhall not be pruned nor digged: I will alſo command the Clouds, that they rain no more upon it.* So true is that of the Pſalmiſt, Pſal. 107. 34. *A fruitful Land maketh he barren, for the wickedneſs of them that dwell therein.* For tho' the Land of *Canaan* were as the Garden of *Eden*, yet for the Iniquity of the Inhabitants, it ſhall be turned into

into a Wilderneſs; and tho' the Iſraelites had the Bleſſings of the right hand, and of the left, yet for their Ingratitude and Diſobedience, God threatneth to withdraw both: *You only have I known of all the Families of the earth; therefore I will puniſh you for all your iniquities.*

Therefore I will puniſh you: You that were my darling, mine own peculiar People; you that were as dear to me as the apple of mine Eye; becauſe ye have broken my Commandments and *been unmindful of my loving kindneſs, therefore I will puniſh you for all your iniquities.*

And the obſervation from hence for our inſtruction is moſt obvious; *God's hatred againſt ſin is ſuch, that he will not let it go unpuniſhed in his deareſt Children.* *Adam* was the maſter piece of all God's workmanſhip, and highly in favour with him at the firſt, and yet as ſoon as ever he had taſted of the forbidden Tree, God baniſh'd this ſame *Adam* out of *Paradiſe.* *Moſes* is often ſtiled *the Servant of God,* but indeed he ſeemeth to have been more, with reverence be it ſpoken, to have been God's familiar acquaintance; for *Exod.* 33.11. *The Lord ſpake unto Moſes face to face,* as a man ſpeaketh to his Friend. Yet as great, and gracious, and familiar as *Moſes* was with God, for one Sin of Infidelity God fell out with him, as we read *Numb.* 20. where when the People murmur'd for Water, God bid *Moſes* but only *ſpeak to the rock,* and it ſhould give forth water: But *Moſes* thought that ſpeaking would not do it; not a word therefore, but a blow, two of them for failing, *he ſmote the rock twice:* And for this he had his doom immediately, that *he ſhould not enter into the land of Promiſe.* He that propheſied againſt the Altar at *Bethel* was God's Favourite, a Man of God. Yet foraſmuch as he diſobeyed the mouth of the Lord, in going back to eat and drink with the old Prophet, his Carcaſs muſt not come to the Sepulchre of his Fathers. I ſhall give you but one Example more, which is without Example, our Saviour himſelf, that Lamb without ſpot, the only righteous Perſon that ever lived upon the Earth. Tho' he were God's boſom Son, and had not the leaſt Sin of his own, only took ours by imputation, yet how harſhly did his Father handle him, *never was there any ſorrow like unto his ſorrow, wherewith the Lord afflict-*

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ed him in the day of his fierce anger. And *if theſe things be done in a green tree, what ſhall be done in the dry?* Luke 23. 31. *The righteous ſhall be recompenced in the Earth,* much more the wicked and the Sinner, *Prov.* 11. ult. *If judgment begin at the houſe of God, what ſhall the end be of thoſe men that obey not the Goſpel of God?* And *if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?* 1 *Pet.* 4. 17, 18. If an *Iſraelite* indeed, in whom there is *no guile*, if this man ſhall be recompenſed, ſhall be puniſhed in the Earth, with whom ſhall Hypocrites have their portion, that are full of Deceit and Fraud, and *under whoſe Tongue is ungodlineſs and vanity?* If a perfect and upright man, one that feareth God, and ſtriveth to eſchew Evil, if this man ſhall be puniſhed in the Earth, what will become of him that hath no Fear of God before his Eyes, but liveth as if there were no God, committing all uncleanneſs even with greedineſs? If a Man of a ſtrict Life and a tender Conſcience muſt be puniſh'd, what will become of the rebellious Reformers of our Age, whoſe Conſciences ſeem to be ſeared with an hot iron? if *Jeruſalem* the holy City muſt be puniſh'd, Lord, what will become of *London* and *Weſtminſter*, places every whit as ſinful as *Sodom* or *Gomorrah?* if God go ſo roughly to work with them he knoweth, oh, how will he handle Strangers without mittons! if he execute his Judgments upon *Jury*, where he was known, oh what fiery indignation will he pour out upon the Heathen that have not known him, and upon the Kingdoms that have not called upon his Name!

This teacheth us to flee from Sin, as from the face of a Serpent, conſidering how odious and abominable it is in the ſight of God. Tho' *Coniah* the Son of *Jehoiakim* King of *Judah* were the Signet upon his right hand, yet for Sin God threatned to pluck him thence, *Jer.* 22. 24. The King of *England* will not pardon wilful Murther, tho' his chiefeſt Favourite ſhould commit it. The King of Heaven will let no Sin go unpuniſh'd, no, not in his Favourites, in his own People. And he will never connive at Sin in us, that threatneth here to puniſh it ſo ſeverely in *Iſrael*; *You only have I known of all the families of the earth, therefore will I puniſh you for all your iniquities.*

And ſo I have gone through the parts of the Text; a few words now of Application, and I have done.

Truly God, ſaith the Pſalmiſt, *is loving unto* Iſrael; and truly he hath been as loving unto us: He hath beſtowed many privative and many poſitive Bleſſings on us. Firſt privative, many late Deliverances, I will inſtance but in three. The firſt was from Popiſh Tyranny and Superſtition, a Tyranny more than *Ægyptian*, an Antichriſtian Tyranny. The damned Glutton, *Luk.* 16. deſired only a *little Water* for his thirſt; but Water will not quench this thirſt of *Babylon*, the whore muſt have Blood till ſhe hath made her ſelf ſtark drunk with it; no Blood of Beaſts, it muſt be Blood of Men; no Blood of Sinners, it muſt be the Blood of Saints; no Blood of Malefactors, it muſt be Blood of Martyrs; and theſe Martyrs none of *Mahomet*'s, they muſt be Martyrs of *Jeſus*, *Rev.* 17. 6. Sad Experience of this Tyranny we had in Queen *Mary*'s days. *Non miſſura cutem niſi plena cruoris hirudo*, the Romiſh Horſeleach would not give us over till ſhe had full gorged her ſelf with our Blood. Or, indeed it is a Queſtion whether ſhe would ever have been ſatisfied, had we not been ſtrangely deliver'd from her tyranny, by the Queen of Queens, or rather the King of Kings: *You only have I known of all the Families of the earth.*

A ſecond Deliverance was from the *Spaniſh Armado*, in the year 1588, which Fleet, had it prevailed, our *Thames* had been named *Tyber*, Romiſh Superſtition had invaded us once more, and then by *the waters of* Babylon *we might have ſate down and wept, as often as we remembred this our* Sion. But God brake the Ships of the Sea through the Eaſt wind. *You only have I known of all the families of the earth.*

A third Deliverance was from that horrid *Powder-Treaſon*, *Novemb.* 5. 1605, which was carried on with ſo great ſecreſie that it made the Man of Sin inſult —*Teque his, ait, eripe flammis*, Who is that God that ſhall deliver them out of my hands: But he that dwelleth in Heaven laugheth the Biſhop of *Rome* to ſcorn, and pluck'd us as it had been Firebrands out of the burning. *You only have I known of all the families of the earth.*

And

And as God has befriended us by his private, ſo by his poſitive Bleſſings, anſwerable to thoſe which he beſtowed upon his Vineyard. And firſt, we may compare with *Iſrael* for a fruitful ſituation, being neither under the torrid nor the frozen Zone, neither burned away with parching Heat, nor benumbed away with pinching Cold, but ſeated in a temperate Climate and fertile Soile: our Folds are full of Sheep, our Valleys ſtand ſo thick with Corn, that we may laugh and ſing. God hath alſo fenced us about, like the *Iſraelites* in the Red Sea, with a wall of Water, the Waters are as a wall unto us on our right hand, and on our left. But eſpecially God hath fenced us by his Protection, Salvation hath the Lord appointed for walls and bulwarks: He hath likewiſe gather'd the Stones out from us; he hath caſt out the *Romiſh* Rabble, and hath planted our Land with the choiceſt Religion, that of Proteſtants; and he hath built a Tower among us, he hath ſet up Epiſcopal Authority: Some think this Tower too high, and would fain have it quite demoliſh'd, *Down with it, down with it*, ſay they, *even to the ground.* But theſe are an Aſſembly of Birds that would fain build in others Neſts; there are *Presbyterian* Levellers as well as *Independent*; but let them both do what they can, I hope I ſhall never ſee the day wherein theſe Towers fall. God hath made, as it were, a winepreſs among us too, no Nation under Heaven hath better Laws than we, many of them for theſe ſeven years have been caſt into a deep ſleep, I truſt that within few months they will be wakened: And that in telling you of one Bleſſing more, I may ſhew you all the reſt, God hath ſet over us a prudent and moſt pious Prince, a King for his Faith and Life unſpotted from the world, a Patron and Pattern for good Men and Goodneſs, a maintainer of his Country's Laws, and, however Rebellion hath traduced him, a zealous profeſſor and defender of the Chriſtian Faith. *O Fortunatos nimium, bona ſi ſua norint, Angligenas!* Happy Nation we, to be in ſuch a caſe! happy Nation we, to have the Lord for our God, to have him as kind and good to us, as he ever was to *Iſrael!* *you only have I known of all the Families of the earth.* And now, *England*, what doth the Lord thy God require of thee, but *to fear the Lord thy*

God, to walk in all his ways, and to love him, and to ſerve the Lord thy God with all thy heart, and with all thy ſoul? But here God may as juſtly complain of us as he did of *Iſrael*, that *when he looked for grapes from us, we have brought forth wild grapes:* There is not a Sin, *Iſa.* 5. charged upon *Iſrael*, but we ſtand guilty of it. I have not time to arraign all the Sins that reign among us, the time would fail me to reckon up the oaths and imprecations. Our Sins therefore being as many, nay more, I doubt, than thoſe of *Iſrael*; of two things, one we muſt either plead more privilege to ſin than they had, which I am ſure we cannot, or elſe, without great mercy, we muſt look yet for greater Judgments, at leaſt to have God ſo threaten us, as here he threatens the People of *Iſrael*, *You only have I known of all the Families of the earth, therefore I will puniſh you for your iniquities.* *I will puniſh you:* You that have ſeven years ſate in Council, been in Covenant for, yet armed your ſelves againſt, and have at laſt moſt traytorouſly impriſon'd the Lord's Anointed: you that have turned Judgment to Wormwood; you that have turned our ſtill Waters into Blood; you that have turned the King's Houſe, nay, the Houſe of God into a Den of Thieves; you that imagine wickedneſs, and practiſe it; you that have ſet your ſelves in no good way; you that dare do any thing but Juſtice; you that dare rob your Soveraign, nay, even God himſelf; you that are made up of couzenage and contradictions; you that have no Religion but Rapine and Rebellion; you that are [redacted] *Papiſts* in practice, tho' ye will not own that Name; you that neither fear God, nor honour the King; you that would beggar all that refuſe to be ſuch Rebels as your ſelves; you that with *Herod* are deeply dy'd in Blood of innocents, that make no more of cutting off a Man's, than of cutting off a Dog's Neck; you that have filled the Grave with Bodies, and Hell with Souls: *Therefore I will puniſh you for your iniquities.*

You likewiſe of the ſilly Schiſmatical Aſſembly, that out of meer oppoſition preach in Cloaks; you that are no legal Synod, but rather the Synagogue of Satan: you that for a pious Liturgy would give us a pure piece of Nonſence: you that would baniſh the Lord's Prayer and the Apoſtle's Creed: you that call

Evil

Evil Good, and Good Evil: you that teach for Doctrines the Commandments of wicked men: you that preach up Rebellion for four ſhillings a day: you that would be more than Deans or Biſhops, though you diſlike their Titles: you that are greedy Dogs, never thinking ye have enough: you that ſerve not the Lord Jeſus Chriſt, but your own Bellies: *Therefore I will puniſh you for all your iniquities.*

And you of the Court, for your Flattery and your Prodigality; and you of the cowardly City, for your Diſloyalty: you that dare fight againſt none but your King; and you of the Country, for your ſtupidity and ſottiſhneſs, in ſuffering your fellow ſubjects ſo long to enſlave you: you of the Clergy likewiſe for temporizing, for fearing the Face of Man, for not daring to ſpeak Truth: you of the Laity, for tenebrizing, for your Conventicles: you that are rich, for your Covetouſneſs: you that are poor, for your idleneſs: you that are Men, for your Day-ſins, Gluttony, and Drunkenneſs: you that are Women, for your Night-ſins, Chambering, and Wantonneſs: All you that are againſt the King, for forſwearing of your ſelves: Some of you that are for the King, for ſwearing: you that ſwear not, as *Joſeph* did, *By the Life of your King*, but *By the Life of your God*, and *By the Prince of Life*, whom ye ſwear over once a day from top to toe, as if ye would ſwear Chriſt in pieces, or God out of Heaven: *Therefore I will puniſh you for all your iniquities.*

Ye have been told of this Sin often, and if I now told you of it rightly, I ſhould tell you weeping, that they who thus mouth their Oaths and their *God damn them*, they are no better than the very Enemies of the Croſs of Chriſt. Nor are they Enemies to him only, but alſo Traytors to their King and Country, as arrant Traytors as thoſe that have impriſon'd him, let them never tell me they are the King's Friends, for they are the worſt of Enemies, *becauſe of ſwearing the land mourneth*, *Jer.* 23. 10. And mourn it will a great deal worſe, except this and many other horrid Sins be baniſhed. We have ſeen hitherto, but as it were the Morning of mourning, the beginning of ſorrows, unleſs we repent, our Land, like *Rama*, will be filled with bitter mourning, as the mourning of *Hadadrimmon*

drimmon in the Valley of *Megiddon*, *Zech.* 12. 11. for indeed, how can we ever hope to have God bleſs us, when we are daily at him to damn and confound us? How can we ever hope for Peace with Men, ſo long as by Oaths and other Sins we fight againſt our God? No, there is no Peace to the wicked, their Portion is Deſolation, which though we hope ſtill we outrun, yet in the end it will overtake us, *quod differtur, non aufertur*, as God hath leaden heels, ſo he hath iron hands, tho' he have ſpared us therefore a long time, yet he will pay us home at laſt, *he will bruiſe us with a rod of iron, and break us in pieces like a Potter's veſſel:* if a man will not turn he will bend his Bow. Now the farther back we draw the Bow-ſtring e're we ſhoot, the more forcible the arrow flyeth when we ſhoot; ſo the longer God delayeth to puniſh Men for Sin, the more harſhly will he handle them when once he beginneth with them. He hath long begun with us I know, but without repentance he will not make a full end: if we continue in Sin our ſufferings ſhall be of long continuance: if we keep not the Laws of God, the Laws of the Land ſhall ſtill be kept from us: if we will not ſuffer Chriſt to reign over us, God will not ſuffer our Lord the King to reign. To ſum up all therefore in one word, let us repent and be converted: or if we do not this for our own ſakes, yet let us do it for our poor King's ſake, who, in my conſcience hath a long time ſuffered for our ſins. Let not us, our Brethren, forget God, and he will never forget us, he will ſpeedily remember King *Charles*, and all his Troubles. Let us by a new Life expreſs our thankfulneſs for God's former loving kindneſs, and this will encourage him to confer new Benefits upon us, he will be our God, we ſhall be his People, as he hath been good to us in former, ſo will he be in after-ages to us and our Poſterity for evermore. He will turn ours and our Soveraign's Captivity as the Rivers in the ſouth, he will turn our heavineſs into joy, he will take off our ſackcloth and gird us with gladneſs, he will put a new ſong into our mouth, even a thankſgiving unto our God; though the Prologue have been tragical, yet the Cataſtrophe ſhall be comical, God will make good to us that Promiſe, *Zech.* 8. 19. *The faſt of the fourth month,*

and

and the faſt of the fifth, and the faſt of the ſeventh, and the faſt of the tenth, ſhall be to us joy and gladneſs, and chearful feaſts. Which GOD of his infinite mercy vouchſafe to grant unto us, for the mercies of his Eternal Son, our bleſſed Saviour.

To whom, with the Father and Holy Ghoſt, Three Perſons, One God, be rendered and aſcribed, as moſt due is, all Honour, Glory, Power, Praiſe, Might, Majeſty, Wiſdom, and Dominion, the reſidue of this bleſſed day preſent, and for evermore, World without end. Amen.

FINIS.